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of medicine. It embraces the collection of all affective and emotional experiences of mankind from the point of view of psychical evolution. *Hallucinations cryesthésiques dans un cas de démence précoce* (pp. 177–179): DR. HALBERSTADT. – An account of a curious case of dementia precox in which one of the prominent factors was a sensation of chill constantly experienced in all parts of the body. *Revue des Congrès et Sociétés. Analyses bibliographiques.* MacAuliffe and Chaillou, *Morphologie humaine:* F. HELME. F. Le Dantec, *Contre la Métaphysique.* L. Perrier, *Le sentiment religieux a-t-il une origine pathologique?* B. Battistessa, *Du traitement de la paralysie progressive par la tuberculine:* L. MONGERI. M. Rusconi, *Les injections intramusculaires du zymargol dans le traitement de la chorée de Sydenham:* L. MONGERI. Ladame, *Encéphalite sous-corticale chronique.* Mme. Long-Landry, *Maladie de Little.* Hesnard, *Les fumeurs de chanvre en Orient.*

Wallin, J. E. Wallace. Experimental Studies of Mental Defectives. No. 7. Baltimore: Warwick and York. 1912. Pp. vi + 155. $1.25.

Ward, J. S. M. Brasses. New York: G. P. Putnam's Sons. 1912. Pp. vii +159. $.40.

NOTES AND NEWS

HENRI BERGSON, Litt.D., professor of philosophy in the University of Paris, and visiting French professor for the year 1912–13, completed his course of French lectures at Columbia University on February 18. An outline of the lectures, of which the general subject was "Spiritualité et Liberté," follows: February 3—Les nouvelles tendances de la philosophie. —Attitude de la philosophie vis-à-vis de la science et vis-à-vis de l'art.—Importance capitale du problème de l'esprit.—Rapport de ce problème à celui de la liberté. February 4—Des illusions où l'intelligence tombe naturellement quand elle s'attaque au problème de l'esprit et à celui de la liberté.—Croyance des anciens à la destinée.—Croyance des modernes à la détermination nécessaire de la conduite des individus et de la vie des peuples.—Influence constante que les mathématiques ont exercée sur la pensée des anciens et sur celle des modernes. February 10—De la relation de l'esprit au corps.—Dans quelle mesure le fait mental dépend-il du fait cérébral?—Danger des théories toutes faites. —Comment elles se sont insinuées dans la description et même dans la constatation des faits.—Nécessité de revenir à l'expérience pure et simple. February 11—De la relation de l'esprit au corps (suite).—Le corps considéré comme orientant dans une certaine direction particulière l'attention de l'esprit.—Comment le corps et l'esprit peuvent agir l'un sur l'autre. February 17—L'esprit envisagé comme une force.—L'élan psychique.—Signification de certaines maladies de l'esprit.—Caractère artificiel des difficultés soulevées autour du problème de la personnalité. February 18—Spiritualité et liberté.—A quoi peut servir une force

spirituelle et libre?—D'où vient-elle, et où va-t-elle?—Signification de la vie individuelle et de la vie sociale.—Possibilité d'une métaphysique fondée exclusivement sur l'expérience. His lectures in English, on "The Method of Philosophy: Outline of a Theory of Knowledge," which were given under the auspices of the department of philosophy, occurred as follows: February 6—The different kinds of philosophic doctrines.—Metaphysical and critical.—Inadequacy of the constructive method in metaphysics.—Illusions to which the critical method is liable: false problems and artificial difficulties in philosophy.—Need to return to intuition, but to expand it.—Movement and immobility. February 7—Change and rest.—Real duration. Apparent difficulties and illusory problems raised about the question of real duration.—The "self-contradictory" in philosophy.—Distinction between what is apparently or provisionally self-contradictory and what is really and definitely so. Examination of one or two notions from this particular point of view. February 13—Real extension.—Distinction between this extension and space.—In what sense extension, like duration, is indivisible.—How certain difficulties relative to matter and mind, and their mutual relation, arise from a misunderstanding of the character of extension and duration.—Examination, from this point of view, of the first two antinomies of the *Critique of Pure Reason.* February 14—First consequences: our experience, properly directed, attains absolute reality. An experimental metaphysics is possible, but can only be progressively built up.—Method that such a metaphysics must adopt. Necessity for recasting, not only "forms" in the Kantian sense of the word, but also "concepts" or "categories."—Examination, in particular, of the concepts of "unity" and "multiplicity." —Bearings of this examination on the theory of the nature of truth. February 20—*Causality* and *Law.*—Concept of *Cause* subordinate to that of *fact.* In what sense a fact is real, in what sense artificial.—Psychological origin of our belief in causality.—Metaphysical basis of this belief. February 21—"Generality" and "concept."—Radical difference between resemblance and identity.—Real and artificial genera.—Generalization, viewed as a function of life.—The treatment of concepts by philosophers.—Necessity of recasting the terms in which problems are set.—The part played by intuition.—Conclusion.

THE *Revue de Theologie et de Philosophie* of Lausanne, the publication of which has been suspended for several years, commenced a new series in January. The periodical will be published regularly under the editorship of Messrs. Pierre Bovet, Samuel Gagnebin, René Guisan, Charles Mercier, Henri-L. Miéville, Henri Reverdin, Arnold Reymond, and Maurice Vuilleumier.

THE Western Philosophical Association will hold its annual meeting at Northwestern University, Evanston, Illinois, on Friday and Saturday, March 21 and 22. There will be a joint session with the Western Psychological Association, probably Saturday morning.

ON February 14, Professor D'Arcy Thompson delivered the Herbert Spencer lecture at Oxford University on "Aristotle as a Biologist."